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829 less names, three of them grouped in one moiety, two in the other. The moieties are called Vulture (buzzard), Red People, or Red Cow-Killer, and Coyote, White People, or White Cow-Killer.[42] My informants did not know why those of Pima ancestry were classed invariably as either xipa' or l,ew'c. They knew only that the part Pima of xipa' sib say that their sib refers to the coyote. The reason is, however, transparent: since Maricopa-Halchidhoma xipa' refers to the coyote, l,ew'c to the buzzard, the Pima married into the Maricopa community have been equated by their moiety affiliation with the local sib system.[43] (This raises the question, incidentally, whether the essential Pima unit is not the moiety rather than the sib.)

[609] [614] [563]

162 614 The relative numerical strength of the sibs, as checked from an allotment list of 1915, is as follows: xipa', 83; l,ew'c, 55; cĭkâma', 21; xavâtca'c, 16; sala'l, 14; cĭnyikwĭ's, 12; kwĭtk,ĭ'l,ᵃ, 12; xamitu'tc, 9; cŭkâpa's, 9; pakĭ't, 5; kwŭc⁴ku', 1; l,âmu'c, 1; tŏxpa's, 1; xĭlyi', 1 (total 240). Kŭmâθi' and mavĭ's are extinct; the latter, at least, may never have existed. Since tŏxpa's and xĭlyi' are repesented only by women, they too are about to be extinguished. My informant Last Star believes that xipa' and l,ew'c were the largest sibs in earlier times as they are today.

[173]

614 While all the members of a sib were regarded as in some sense related, it was recognized that there were several distinct lines of descent within it, between which blood relationship could not be established, or at least was not definitely known. Hence people of one's own sib, not relatives, were not called by kinship terms. The terms in use were "friend," kiyi' (used between men) and ciyi' (when one or both persons were women). So also a man might marry in his mother's sib anyone not related to her by blood. On the other hand, marriage to a non-relative of one's own sib was prohibited.

[611] [601]

There seems to have been no preferred marriages between par-

[42] Russell, *Pima Indians*, p. 197; Parsons, *Notes on the Pima*, p. 455; Lloyd, pp. 147, 163; Gifford, *Clans and Moieties*, p. 174.

[43] It is interesting to note that my informant remarked that "the Pima say tcĭk,ĭ'vă (man's cross-cousin) for cimu'l (sib)." Parsons found that the Pima referred to the moiety by the term that is used for cross-cousins (*op. cit.*, p. 456).

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Maricopa

mat got angry and went back underneath the earth. He broke all his models and threw them into the sea.[3] They became beavers, ducks and all the web-footed things. As Kukumat went down, they heard a thundering noise going down, down until it stopped. There he rested. 539x

As he went down, he pulled the sky down. He left a hole when he went down. Blood came out of it. This blood was intended to be on those people [i.e., cause sickness], and pulling down the sky was to crush the other creator [Cipas].

The other one, Cipas, remained. He knelt down, putting his feet over the hole from which the blood was flowing. Then he put up his right hand to push back the sky. As he was kneeling and pushing, he wondered whether he should stop the blood entirely or let it flow to cause sickness among his people. He said, "If there is no sickness, my people would starve and there would not be enough water for them." So he lifted his foot a little to let a little blood flow out to cause some to be sick. For that reason some people are sick. There are a few stars that rise in the east that still show his finger marks. (The constellation is called cipa'isaxi's, "Cipa's fingers." They appear in the morning all year round [later information put their appearance in freezing weather, December].) [821]

After he arranged that people should die, he said, "Even after they die, they should have life again." And he said that even after his death, he would have a spirit life.

Then he sat down to wait for all his people to talk. The Mission Indians [xakwltc, Cahuilla] were the first to talk. The Maricopa (pipa's) talked next. Then all the tribes spoke in turn. The Chemehuevi talked in the middle of the night, so their language is unintelligible to anybody else. All the tribes here had spoken. The white people were the very last to speak. It was said, that like a younger child, they were cry-babies. So the creator did everything to soothe them, hence they are richer than any of the Indians. [609]

As he did this, he first put blankets over those people who should wear blankets. He put bark [skirts] on the Yuma, and

[3] This and the following sentences of this paragraph were interpolated later.

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Maricopa

sorry-looking creature; nothing but bones. That almost killed him. Then he went along the ocean to the south.

When the old father died, everybody was scattered over the country here. Then the white people were sent across the ocean just for their own comfort. They were a fretful, crying people. The Mohave, Yuma, and Cahuilla lingered in their old home. Maricopa, Pima, and Apache [Yavapai] scattered all over the country, because they could not bear the death of their old maker. After they scattered they never took any places for their permanent homes, but hunted about for their food, such as wild berries, mesquite beans, and for game they took deer, jackrabbits, cottontails, quail, whitewing doves and other doves as their principal foods. (Coffee and sugar were unknown to them.) They hunted from one place to another until they settled somewhere unknown to living men. (As long as I can remember I have been living near Sacate east of here.[8]) All this is known only by legend. Things of the olden times never changed until a few years ago when the first whites appeared.

KWISTAMXO[9]

After the culture hero was cremated, the people were thirsty. They thrust a staff into the ground, so that a spring was formed. This is the source of the Colorado River. This was done in the center of their house. The house posts were still standing when the first whites came. They cut them down, but the rocks are still there to show the location. The name of these posts is axuvŭlpo", "water post."

The people then drifted south until they came to the desert. Kvistămxo' went on top of vikwame' ("high mountain"), a mountain above Needles. He told them how to plant and to clothe themselves. He showed all humans how to think and reason. This mountain is a day and a half journey south of those house posts.

Tcipa' was the culture hero who modeled people. After his death and cremation, he came to life and went on the mountain

[8] "Snake Town was the place where the Indians lived."

[9] This was given as an addendum to the creation tale.